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BOOKS FOR CHILDREN

A new approach to the Great Classics Of India

By

Dr. V. N. SHARMA, Ph. D., Madras.

The need of the hour, or shall I say the need of the times, is the right type of literature. We need proper literature for our children, for our youth, and for the older ones as well to help them to realise their place and also to realise their responsibility in upholding the ideals our ancestors have placed before us in order that we may bring about peace and goodwill not only among ourselves, but among others also and offer that peace and goodwill to all animate and inanimate beings, living on this earth. A Himalayan problem is this, yet this should be solved by us with our own initiative and the power we inherit from our heritage and genius.

Our education and upbringing under alien influences, whether knowingly or unknowingly, have made us strangers to our culture, our own heritage, tradition and genius, and drawn us to other sources which cannot fit in with our temperament, our imagination and our intuition. I am one who believes that the world is one, and the knowledge and wisdom that emanate from any part of the world belong to all. Yet it is also my belief that each country in which one is born and brought up, has its own uniqueness. It is in harmony with this uniqueness that one should live and work for the welfare of his own motherland and, through that service,

serve the entire humanity, near and far. This is the message India gave to the world in the past. She exhorts us to follow this path in the present day and in the future as well.

Indian literature, expressed either in the ancient Sanskrit or Prakrit languages in the earlier stages, or through the rich provincial languages, which stepped in as the times passed by, is immortal in its wisdom. In it we find the richness of the Indian mind and its essential spirituality, a spirituality that invites with open arms each and everyone to come into its fountain source, whether one belongs to this religion or adheres to that philosophy or follows this path of life, and to behold the sun that shines not only here but in all regions, visible and invisible. The material this literature utilised to its fullest extent, unlike the literatures of other nations, is a mixture of popular philosophy, tradition, history, myth and legend, and hence, the highly educated and literate on the one side, and the uneducated and illiterate on the other side, without hesitation and shyness, shared this wealth of human imagination and intuition.

The outstanding pieces of literature, the epics of India, known popularly as the Ramayana and Mahabharata, both in

their Sanskrit version and popular translations in the Indian languages of today, are, as Nehru says, widely known among the masses, and every incident and story and moral in them got engraved on the popular mind and gave a richness and content to it. Illiterate villagers would know hundreds of verses by heart, and their conversation would be full of references to them or to some story that is contained therein.

These great epics represent, in other words, the typical Indian method of catering to the needs of all types of the human mind. Further, they make us understand how our ancestors tactfully managed to hold together the variegated Indian society divided up in many ways and graded in castes, and to harmonise their discords, thus gave them a common background of heroic tradition and ethical living. Our ancestors deliberately endeavoured to create a unity of outlook among the people which was to survive and overshadow all diversity.

The *Ramayana* is the life and soul of the Indian mind, and it is unnecessary to point out how this epic shaped the characters and personalities of Indian men and women, ever since it was known. On the youth, the influence of the *Ramayana* is extraordinary. Similarly, the *Mahabharata* may be safely considered, without hesitation and reservation, as India's national saga.

Along with these two epics, the *puranas* in particular, the *Bhagavata Purana*, added their rich contribution to activate and mould the psychological and spiritual structure of the Indian mind for many millennia. Hence these unique pieces of Indian literature have become the classics of India through the genius and influence of each in its own way.

The Indian mind is very fond of narration, either in prose or in verse. The epics and the *puranas* cater to this need. Not being satisfied with this vast and extensive literary wealth, the Indian genius went a step further in creating a unique type of

classic, gathering round it the gods and devils as living beings, men and animals on the earth, birds in the air, and denizens of the deeps, and full of meaningful interplay between them. All these classics have been in vogue from time immemorial. They are now a part and parcel of the Indian classical literature. Among these, the outstanding are the *Panchatantra*, *Hithopadesa*, the famous *Kathasaritsagara*, the *Brihat Katha Manjari*, the *Dasakumara Charita*, Buddha's birth stories (*Jatakas*) and the *Dharmapada* commentary of Buddha Ghosha. All these are tales within tales, a great part of them animal and bird stories, of surpassing merit and containing truths applicable to all time. As A. S. P. Iyer puts it: "In the play of emotions, in the clash of wits, in the natural waves of thrills, there is nothing in all literature to beat these tales."

Indian genius can alone contribute to this wealth of Indian literature, as India is the home of fables and the language of these stories has its special form and technique. It is, indeed, a puzzle to see the old mythology and tradition interwoven in their unique imagination and symbolism, in these tales within tales that embrace all things that are seen or heard in science or the sacred word. The effect of their work on young and old, literate and illiterate, is an everlasting influence on the minds, both culturally and ethically. The fountain-sources of all these stories, fables, tales and legends are the *Vedas*, epics and *puranas* in the earlier stages, the rich Buddhist and Jain literature in the middle stages, and as times pass, the Islamic and Christian touches as well in the later stages. Most of these stories are heroic in conception, and as Nehru tells us, in the *Discovery of India*, they teach adherence to truth and to the pledged word, whatever the consequence, faithfulness unto death and even beyond, courage, good works and sacrifice for the common good.

Sometimes the story in question is pure myth or a mixture of fact and myth playing its role as a living element in our

lives, "ever pulling us up from the drudgery and ugliness of our everyday existence to higher realms, ever pointing towards the path of endeavour and right living, even though the ideal might be far and difficult to reach." There are similar stories, fables and tales in other countries, in the West and in the East, but nowhere do the form and the technique flourish in such luxuriance and variety as in the country between the Himalayas and the seas. In other countries, these have a tendency to become light literature, rather a thing of pleasure and entertainment than shaping the mind to behold the Highest and find its eternal peace therein. But in India, from time immemorial, these aimed definitely like the epics and the *puranas*, at religious and moral instruction, at the same time offering a certain amount of entertainment to the reader. The genius of the Indian mind worked its miracles, in those early days, when most of this rich classic literature was handed down from mouth to mouth and translated into the various provincial languages, to better the original text or bring it into accord with local conditions, or to fill up the gaps in this story or in that tale to make it more intelligible or to hide some practice gone out of use and replace it in a new form that suited the times and local traditions and to satisfy at the same time the context. The people who have been preserving this literature had not that meticulous desire to preserve the original unpolled, but cared more to make it lively and at the same time as enjoyable as possible. In other words, whichever volume of stories we take—*Panchatantra*, *Hithopadesa* or *Katha Sarit Sagara*—the best among this classical literature, as A. S. P. Iyer puts it, show their delicate humour, forcible caricature, profound knowledge of human nature, worldly wisdom, unscrupulous but successful theory of politics, masterly delineation of the strength and weakness of kings and priests, Brahmins and Jains and Buddhists, the correct assessment of wealth and poverty, the high concepts of kingship, justice, hospitality and travel.

Among all these volumes, the *Panchatantra* was most widely known in the Western world. As the approach of Vishnu Sarma, the author of the Sanskrit version of the *Panchatantra*, is similar to that of the German mind, it is indeed astonishing that the first German version of the *Panchatantra* was made so early as 1481, and was one of the earliest printed books in Europe and that the English version was made from the German text and was among the books that came from Caxton's printing press. The *Panchatantra* found its way to Greece and Rome and influenced the folk literature of the northern countries, Scandinavia, Germany, Russia on the one side, and the Mediterranean homes of France, Spain and Portugal on the other side, and took a new form and colour to suit the local conditions.

The author uses a unique framework, like the *Arabian Nights*, for the *Panchatantra*. The King of Pataliputra has three sons, who are deficient in mental ability and attainments. The King entrusts them to a wise Brahmin, Vishnu Sarma, who undertakes to complete their education within a certain period. He takes the young princes to his house and teaches them politics and worldly wisdom through fables, cleverly weaving one tale within another and very often making one character in a story start telling another story before one is completed. The tales are adorned with moral maxims. Many of these maxims are taken from the *Vedas* and *Upanishads* on one side and from the ancient epics and *puranas* and other classics on the other side.

The tales and fables the *Panchatantra* presents to its reader or listener show how human nature brings about confusion and havoc. Tactfully, the writer uses the animal world for this purpose. There is a special purpose in making animals talk like men. We recognise ourselves in our fellow beings in many of the incidents we come into contact with in this fabulous and imaginative literature, which India has contributed, not only to enrich her

own literature but also the literature of the entire world. In one place the author tells us:

Caress a rascal as you will,
He was, he is, a rascal still.
All salve and sweating treatments fail,
To take the link from dog's tail.

At another place, we hear:

Conciliation simply makes
A foeman's indignation splutter,
Like drops of water sprinkled on
A briskly burning pan of butter.

Yet, he asks us not to pay any attention to these vagaries of human weakness, but follow the path that is appropriate for our peace and happiness.

Since scamps and sneaks and snakes
So often undertake a plan that
Does not thrive,
The world wags on alive.

The *Hithopadesa* follows this ancient path. The *Katha Sarit Sagara*, the *Brihat Katha*, and the *Brihat Katha Manjari* point to us this ancient and eternal path. They are the sources of inspiration and instruction for the youth in their studies, and to the children they are nursery tales as rich and as valuable as the fairy tales of Grimm and Andersen to which the child in the West listens. Culturally and ethically, they shaped our human mind in the past and inspired it to live and work for the ideals which they presented in several forms. In other words, these became a living element, cleverly pulling up from the drudgery and ugliness of their everyday existence to higher realms, ever pointing towards the path of endeavour and right, even though the ideal might be far and difficult to reach.

It is therefore very necessary that these ancient classics must be preserved and given new colour, wherever it is absolutely necessary. Apart from this, new books which will have a healthy influence on the children should be planned and published. We are far down in the ladder in the

matter of children's books when compared with the Western world. There is a great desire amongst children to read. You can see the child turning the pages of a magazine or a daily, even if he cannot read the bulk of the matter printed in it. There must be a move to provide regularly in all periodicals and the dailies a children's corner. But care should be taken to see that this corner is properly edited without giving cheap and unhealthy matter. Every home should build up a library of children's books which will be inherited by the new-comers in the family for being shared by the children of their own age in the community. Efforts should be directed to maintain libraries exclusively for children's books in every town and village. Even as children's playgrounds are being encouraged, a story hour in the playgrounds after the games, conducted by one who knows the art of story-telling, would be of immense benefit to children. In these classes, the ancient classical children's stories which are enjoyed, even if they are repeated, should be told. This will provide the opportunity to the children to imbibe the spirit in which these stories are told.

There are now, among many of the educated ones and in particular among those who have been carried away by the outer forms, the glare and attraction of alien streams, a tendency to belittle these ancient and eternal truths and thus throw away all the beauty and imaginative symbolism that these classics of India in their stories and tales, allegories and fables, contain. So long as this tendency persists among the educated, encouraged by the educators so as to fit themselves to the educational framework which is now in vogue, there is no hope of understanding our classics, and in particular these Indian classics that have influenced world literature. A new approach is essential and needed urgently in these days. We must realise that for our upliftment such an approach is indispensable. The car of Jagannath can move, even though its movement might be rather

slow and at snail's speed in the beginning, and it can move in the long run, fast, as fast as any aeroplane, and thus revolutionise our entire mental, psychological and spiritual form.

Let us work for this approach, and with this approach, let us bring about peace and understanding among all, animate and inanimate.

SECONDARY GRADE TEACHERS' PAY

By

M. NAGASUBRAMANIA IYER, Papanasam.

Critically examining the various Government orders passed to bring about equality in pay between secondary grade teachers in secondary and elementary schools, one is struck by the authorities tinkering with the problem from time to time. It looks as though they are not serious in finding a solution. In November, 1956, secondary grade teachers were given a scale grant of Rs. 45-2-85 plus Rs. 5, irrespective of their working in secondary or elementary schools. But a recent order, G.O. No. 556 Edn. dated 24-3-58, states that, following the procedure in Local Board schools, the scale sanctioned is applicable only in respect of approved posts. The Government seems to be unaware of the hardships to which managements of aided elementary schools and secondary grade teachers working there in unapproved posts would be subjected to. No doubt the order states that the pay drawn by the present incumbent in an unapproved post would not be affected and that the difference between the actual pay and the pay carried by the post he holds will be treated as personal pay or allowance. The G.O. is not explicit whether the pay as prescribed and drawn by the incumbent in the unapproved post should not be affected and whether he is eligible for future increments till he reaches the maximum, if he happens to continue in such unapproved post in the same school or elsewhere. It is not also clear whether the P.F. contribution and pension claim will be based on the pay of the unapproved post in the old school or

his pay in a new school which he joins in an unapproved post.

2. Due to the paucity of secondary grade teachers and the unattractive salary offered, the Government has been pleased to relax the rule regarding admission to secondary grade training by allowing ineligible also. Hence the present secondary grade teachers are of the eligible and ineligible S.S.L.C. category. Whether it affects adversely retrospectively the present employees or not, the future entrants who are now undergoing training, relying on the premise of the increased scale of pay, would be considerably affected. This serves as a sort of check to the right type of secondary grade teachers being available for secondary schools. If the Government is really anxious to implement its various schemes of educational development, it is absolutely essential that the minimum standard of training in elementary schools should be of the secondary grade, selected with utmost care, with a preliminary test like the U.P.S.C. examination and followed by a *viva voce* and craft test, as is evident from the recent proceedings of the All India Education Council. So, one is unable to understand the Government restricting the employment of secondary grade teachers in elementary schools and at the same time complaining that elementary schools are unable to get the right personnel for their teaching staff. Presumably the reason adduced is on financial grounds. It is rather strange to observe that in one

breath we talk of the efficiency and responsibility of teachers and in the other of the reduction or retardation of their emoluments. Evidently, elementary education is the orphan on whom economy and the burden of duty could be imposed in silence and with impunity!

3. It is regrettable, that while the Government is anxious to press an analogy between the Local Boards and aided schools only in respect of the teaching staff, there is no attempt to bring about conformity in imparting efficient instruction and improving the attendance of pupils. Managers of aided schools have a personal interest in improving the condition of their schools, but the staff of the District Board schools lacks the personal touch quite indispensable for the betterment of an institution. Hence it is deemed necessary that managements of aided schools, especially of the higher elementary schools, should be given wider latitude for the appointment of secondary grade teachers, without being forced to the necessity of sacrificing the interest of their schools by such a restrictive rule as the present one. It is common knowledge that elementary schools attached to secondary schools are being manned only by secondary grade teachers as per rules. Higher elementary schools also are sending a very large number of pupils to high schools, and it is not known why the pupils of such higher elementary schools should be denied the benefit of their staff being entirely filled up by secondary grade men. It is needless to state that this G.O. is a wet blanket on enthusiastic managements who are really interested in equipping their pupils.

I append below the relevant Government Orders.

Copy of G.O. No. 556 Edn/24-3-58
D.P.I's No. Dis. 1625/58 d/26/3

Order :

Government have examined the question of appointment of secondary grade teachers in elementary schools and to the

payment to them of the scale of Rs. 45-2-85. They have decided that distinction must be made between sanctioned secondary grade posts and other teaching posts in elementary schools and that the scale of Rs. 45-2-85 should apply only to those secondary grade teachers who hold teaching posts which are specifically sanctioned as secondary grade posts by the competent authority. This rule should apply uniformly to local body schools as well as aided private schools, and to higher elementary schools as well as lower elementary schools.

2. While the system of sanctioning secondary grade posts as such is already established in local body schools, it is not so established in aided private elementary schools. The Director of Public Instruction is requested to issue necessary orders for extending the system obtaining in local body schools on the same terms to aided private schools also with effect from 1-4-58. Such an order should not adversely affect the existing teachers, to whom the benefit of the uniform scale of 45-2-85 has been already given by aided private school managements either before or after 1st November 1956. The order should specifically declare that the uniform scale of Rs. 45-2-85 thus given to the existing aided school teachers so as to protect them from monetary loss should be treated as personal to those teachers and should be discontinued in respect of future incumbents of those posts.

Sd/- V. Kannayyan,
Deputy Secretary to the
Government.

Copy communicated.

2. The D.E.O's are informed that the fixation of secondary grade posts in aided elementary schools and higher elementary schools, including junior and senior basic schools, should be in accordance with rules (12) (2) and (3) Chap. I of the rules relating to elementary schools. These orders should be given effect to from 1-4-58. Secondary grade teachers appointed in sanctioned secondary grade posts alone

can be granted the scale of pay of Rs. 45-2-85. Secondary grade teachers appointed on or after 1-4-58 in posts other than the sanctioned secondary grade posts should be given only the scale of pay applicable to higher elementary grade teachers in aided elementary schools.

3. The above orders will not affect the existing secondary grade teachers and senior basic teachers who are already getting the scale of pay of Rs. 45-2-85

before 1-4-58. The uniform scale of pay of Rs. 45-2-85 should be treated as personal to those teachers.

4. These orders may be brought to the notice of all aided managements immediately.

Sd/-

For Director of
Public Instruction, MS
True Copy.

Why I Believe In Basic Education

By

SHAMSUDDIN, B.A., B.T., M.Ed., Raipur, M.P.

Gandhiji was quite aware of the glaring defects of the present system of education in the country. He knew that the child is given such academic and theoretical knowledge which his brain is not willing to receive. By education, he meant an all-round drawing out of the best in the child and man—body, mind and spirit. Literacy is neither a beginning, nor an end of education. It is only a means. He was also conscious of the fact that the problem of education in India is the problem of money. In an article in the *Harijan* under the caption, "The education puzzle", he wrote: "The cruellest irony of the new reforms lies in the fact that we are left with nothing but the liquor revenue to fall back upon in order to give education to our children." People puzzled to think over the problem that our education is to continue on the liquor revenue. We should start drinking, if we want to educate our children. To try to solve this problem, Gandhiji took the risk of suggesting that education should be self-supporting. He gave a system which is at once inexpensive and also in consonance with the needs of our vast rural population.

The fundamental features of the Basic education inspired by him are :—

a) The scheme is based non violence in the form of removal of exploitation and removal of cultural deterioration.

b) Free and compulsory education of seven years beginning from the age of seven:

c) Mother-tongue to be the medium of instruction;

d) Process of education to centre round some form of manual and productive work in the shape of craft. All intellectual training to be given should, as far as possible, centre round the central handicraft, chosen with due regard to the environments of the child. The aim is to bring out the moral, rational and physical capacities of the child through the industry taught. Education to be made self-supporting up to the extent of covering the teacher's salary.

The whole scheme of education briefly summed up in a phrase is:

"From the hand and senses to the brain and the heart, and from school to society and God."

As already noted, the first reception given to the scheme was in the form of protests. The scheme was criticised. The critics said:

(a) The scheme can never be self-sufficient. It would depend always on State help.

(b) There is the difficulty of able and trained teachers for the scheme.

(c) The scheme is made with special reference to villages and there is no way out for city-dwellers.

(d) Religious education has been completely ignored.

(e) Boys and girls are taught together.

(f) It is more idealistic than practical.

The Central Advisory Board of Education appointed a committee in the year 1938 under the chairmanship of the late Sri B.G. Kher to scrutinize the new scheme of Basic Education. At its first meeting, Dr. Zakir Hussain answered the criticism put forth against the scheme. He explained as follows:

(a) The scheme can be self-sufficient. The experiment is actually worked out in Wardha, and it is seen that, besides educating the child, the scheme can yield sufficient monetary return in working it out.

(b) For removing the difficulty about teachers, we can open numerous training centres for the training of teachers.

(c) If the scheme is made for villages, it is because India lives in villages. Our primary concern is the rural area. Through them we can gradually approach the urban area. Towns can wait till we improve.

(d) Regarding religious education, as India does not have a State-religion, there is a great practical difficulty of introducing religious education. Moreover, the

Wardha scheme of education has equal regard for all religions.

(e) Co-education is not a compulsory feature of the scheme.

(f) Of the theoretical nature of the scheme, Zakir Hussain said, a scheme of education which has craft as its centre can never be theoretical.

In the whole of the scheme there are two striking features that draw our attention: (i) The system of education is woven round a craft. (ii) The scheme is self-supporting.

Psychologically, a child's brain can be active only through work and play. He has a special tendency to do and undo, break and mend something or the other. He is too much fond of activity. The child's energy of activity, if not properly directed, will run wild into destructive channels, and will take the form of mischief. His creative energy should be drained and guided, instead of being allowed to go waste. This active and energetic and mischievous material of the school of to-day, which is subject to constant rebuke and lash, will, under the Basic system of education, enrich society with its gifts. The child, by acquiring the knowledge of cause and effect, automatically develops a scientific attitude. In the Basic system of education, whatever knowledge is acquired becomes a part of his personality. He develops into a practical man of the world.

At the age of 14 or 15, a child has a remarkable capacity for grasping concrete things. His genius for understanding abstract ideas and generalisation is strictly limited. This is the greatest defect in our present education system. It leads to the crippling of his mind. In fact, objects and not words, sense perception and not memory should be the basis of education, and this is provided by the new Basic system of education.

Similarly, regarding the system being self-supporting, Dr. Hussain said that if every boy or girl worked not as a machine

but as an intellectual unit taking interest in the work under expert guidance, the corporate labour should be, say, worth one anna per hour. Thus for 26 working days of 4 hours per day, each child will have earned Rs. 6/8/- per month. Our energy and materials would be wasted, if a child could not produce this much marketable labour. Gandhiji said: "Our rural education is to be made self-supporting, if it has to be made compulsory. Until now our children's minds are stuffed with all kinds of information without being stimulated or developed. Let us now educate the child through manual work—not as a side activity, but as the prime means of intellectual training. In our education, craft is to be adopted not only

as a means of education, but also as an end in itself. The child should choose such a craft as he may be able to adopt in future. Thus, by Basic Education the child learns to produce something, making the education self-supporting. The capacity to support the school would be the test of the value of this education.

To conclude, this education helps in an allround drawing out of the best in the child and man. It not only makes a child a good and efficient citizen, but supplies the best type of citizens fitted to society. It makes the students not intellectual giants, but humble men of the world, leading a pure and serene life.

Man must become a Jivanmukta*

BY

J. V. S.

Man aims at three kinds of pleasures, namely, worldly pleasures, the joy of Swarga after death and bliss in Vaikunta or Paramapada or moksha after death. But the *jivanmukta* aims at none of these; hence very few human beings aim at attaining the *jivanmukta* state. A *jivanmukta* is indifferent towards the pleasures of the world, does not care for the joys of Swarga after death and is not even mind-full of the bliss in Vaikunta in the presence of the personal almighty God.

Who is then a *jivanmukta*? Man, in his childhood, possesses all the characteristics of animals; but he alone can be educated to develop in himself higher and higher personalities. Man alone has got imagination and forethought to aim at an ideal, plan for it, work the details and achieve it by making strong and persistent efforts with the co-operation of the grace of the Reality in him. Such ideals which man can achieve are *artha* (wealth), *kama* (fulfilment of desires), *kamya-karma-dharma* (practice of piety for achieving

personal ends), *samaja-dharma-kalyana* (prosperity of the community though the practice of duty and religion) and *moksha* (salvation). But the last and greatest of all the *purusharthas*, (ideals or objectives) namely, salvation, is again divided into two kinds, *videha-mukti* and *jivan-mukti*. The former of these means attaining after death Paramapada or Vaikunta, the blessed abode of the infinite personal God with endless auspicious qualities.

But *jivanmukti* means perfection or developing the highest personality in himself in this life itself as far as possible. Hence the *jivanmukta* is the greatest man or Mahatma who attains all perfection or the highest possible personality in this short span of life itself before death. This brings us to the question: what is the perfection which a man can achieve in this life itself? The views of the Western scientists and philosophers differ from those of the Indian philosophers, while answering the above question. Man in his natural state has got the characteristics

of an animal; but he must be educated to become civilised so as to have the capacity to earn wealth, obtain power and position in society, become a gentleman, a good citizen and a patriot serving his motherland in all possible ways, understand intellectually the nature of truth as described by Western scientists and philosophers and exhibit in his daily life the qualities of goodness, service, beauty and bliss. This is said to be the perfect state which man can attain, according to the view of the Western philosophers and scientists.

But let us now try to understand the views of ancient Indian philosophers, *rishis* and Mahatmas regarding this matter. Man with potential Divine nature in him exhibits animal qualities, being overpowered by ignorance and the *tamoguna*. It is true that by education he becomes a civilized man of the Western type as described above, possessing mostly *rajasic* qualities; but he has not developed perfect self-control, equanimity and knowledge of Truth or the Reality of the universe. But by *yogic* exercises accompanied by God's grace, it will be possible for him to attain a state of perfection, which will enable him to realise in this life itself his inner reality, the *atman*, and the Reality behind the whole universe including himself, namely, the *Brahman* or *Paramatman*. When he attains this state, he becomes a divine being, a perfect man or a *jivanmukta*, possessing mostly *sattvik* qualities. He will be the living God on earth, an *avatar*, a sage and a Mahatma!

There is again difference in the views of orthodox pundits in India and the Indian Renaissance leaders on this important subject of the kind of duties which a man has to discharge in this life in order to attain perfection. The Indian Renaissance leaders are Raja Ram Mohan Roy, Dayananda Saraswathi, Lohamanya Balagangadar Tilak, Ramakrishna Paramahansa, Swami Vivekananda, Rabindranath Tagore, Babu Aravinda Ghosh, Mahatma Gandhi and S. Radhakrishnan. The orthodox pundits preach that man,

apart from his ordinary human, worldly efforts to achieve wealth and the fulfilment of desire in social groups to which he belongs, must perform also his daily and occasional acts of religious duty in accordance with the rules relating to his caste and order (*Varnashrama-Dharma*) in order to invoke the mercy of God and the minor gods for His or their invisible help, enabling him to achieve material pleasures in this life, attain *Swarga* after death and to become one with *Brahman* or get into the company of *muktas* and *nityas* in the *Paramapada* or *Vaikunta* after death. The orthodox pundits who show the greatest respect to the *Vedas*, and other traditional religious literature, depend upon the *prasadam*s or gifts of God, saints and planets at every stage of human life, and expect always the mercy of God to be showered upon them by the recitation of *mantras* and the worship of images in the houses and temples during sacred days or every day.

But the Indian Renaissance leaders of the national school of Hinduism are devoted primarily to the ideas contained in the *Upanishads*, the *Gita* and the *Brahma-Sutras*, the *darsanas* with special reference to *yoga*, the songs of saints and the conclusions of modern sciences based upon experiments and researches of the inductive philosophical systems of Europe and America. They proclaim with a trumpet voice that every man and woman belonging to any caste or creed has got the capacity to attain perfection or *jivanmukti* in his life itself, that he should sincerely take up the *sadhanas* of *rajayoga*, *karmayoga*, *bhaktiyoga*, *jnanayoga* and *prapattiyoga*, (one or more as he likes) in his daily life, of course depending upon the grace of his Inner Reality or *Paramatman*. Such a yogin should work for the achievement of the four important objects of human pursuit, *dharma* (virtue), *karma* (desire), *artha* (wealth) and *moksha* (salvation)—by all the members of the society including himself and harmoniously adjust them to his main ideal of achieving the *jivanmukti* state in this life itself.

Surely such a man will carry out also in detail, as his secondary aim, such of the orthodox rituals enjoined in our scriptures, as are non-violent, non-trivial* and helpful in the attainment of *jivanmukti* by gradual steps.

We shall discuss in another article about the philosophy of the *jivanmukti* state and the way of Divine Life by the *jivanmukti* in its individual and social aspects.

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English, the Social Link in India

BY

S. Chakravarti, Madras.

During the centenary celebrations of the struggle for freedom, Indian citizens explored the past history of Bharath to ascertain a social factor which could assert itself as a compelling force, even though there was no possibility of cooperation for the different castes, creeds and communities in India.

They found there was a sense of freedom which resulted in the great Indian Mutiny, but yet the forces of freedom suffered a defeat. The organisation of the Indian National Congress, later on, grew on this superstructure of 'unity in diversity' of communities and languages, only to recognise at the present time that a social approach through a national language is essential to consolidate freedom.

Even then, quarrels among national languages of India frustrate the national effort. There seems to be something missing, and somewhere there ought to be a missing link within, escaping the vigilance of Indian statesmen. In the meantime, they could not help the old habits of thinking of a single national language and propagating Hindustani as the *lingua franca* of India.

But a new path becomes visible, as Hindustani endeavours to replace the

English as the official language, as if there is a law of inheritance among the languages and one can succeed the other, by ordering eviction and vacant possession.

This has happened in the early days of Independence, when emotions predominate their outlook. It never occurred to the common men and women of India, at the flush of victory, that eliminating a language is anti-social. This distinction between what is national, and what is social, became perceptible only in the sense of freedom; and freedom also revealed a sense of discrimination, but not a blind drive to eliminate whatever is foreign and painful to the national consciousness of India.

To the citizen with a discriminating social awareness, of the English language appears as a language having its origin, growth and development in Freedom. At no time was it a vernacular or a language of the slaves.

It should be clear from this analysis of nationalism, that English has been the *lingua franca* of India during the century of the struggle for freedom and also the official language of the forces of freedom. But it is called upon to disappear suddenly now behind the national curtain as if it is a play of the Constitution of the R public of India.

But English has served the purpose during the struggle for freedom, either for political aggression of individuals or for the economic salvation of communities and languages in India. But with the dawn of freedom, it has receded into the background to live beyond the mental reach of the communities and languages, and out of the political vision of Indian leaders, including Hindustani leaders.

However, it is there as an indication of Freedom, and of course it is very painful for the national consciousness to admit its social value. But no nationalism should avoid the path of the painful for progress and prosperity. Freedom is also painful, and the English language represents the mother-tongue of Freedom.

In the growth and development of languages, there are many painful processes on the way, just as the growth and development of man takes from the animal kingdom.

As a matter of fact, what gives the national momentum to the Hindustani to spread itself from Cape Comorin to the Himalaya mountains? It is the track of the English language. Even Hindustani wants to retain English for some more years, and then pass it on beyond the national curtain.

Speaking on the occasion of the centenary celebrations for freedom struggle, the Vice-President of India, Dr. Radhakrishnan, said in Delhi: "We were never conquered from without. On the other hand, we were defeated from within." Indian citizens would add: "We were defeated now from within by the majority rule."

Let us recollect now what was India before the British period. Neither in the laws of the traditional interpreters of Hinduism, Islam, or Christianity, nor in the regulations of the Tamil, Telugu, and Hindustani kingdoms, were there any traces of the principle of majority rule. Neither was a language dubbed official and written in a particular script. What

influenced religious leaders and royal statesmen was the culture of individuals and not languages. These constitutionalists of ancient India have known that freedom has its origin, growth and development in the individuals, while languages evolved from communities. They kept a constant vigil to see what Freedom does, and not what Freedom is.

What has the Hindustani freedom done at the present stage of India's progress? It has declared itself through a law and by the rule of the majority that it should become the official language of India.

In like manner, Tamil, Telugu, Malayalam and Kannada have been sponsored as official languages in the States of South India. When Hindustani replaces English at the Centre, what the Centre can do, the States also can, just like water finding its own level. It is just possible that Hindustani might be replaced by English in some States of India.

During the second Five-year Plan, a language becomes necessary to develop export trade and fill in the gap of foreign exchange. The national leaders have not said, "Export or perish", but they mean the same thing, when they call upon the workers, merchants and businessmen to concentrate more on export trade. What can these do without the English language or learning some foreign language?

Even the rich men of the world understand that a knowledge of a foreign language is essential to formulate their plans for industrial production, particularly for export trade. In fact, exporters are the rich men in any country, and a nation of exporters counts high in the community of the nations of the world.

Indians are now provoked into a curiosity to review what national education, let alone the national language, has done for the people of India. They understand that a century of national education has left Indians at the mercy of languages, cultures and religions.

Poor men lose faith in language, culture, religion and even in education itself. Should poverty become chronic in their own village, town, State, or even distant Delhi, then national leaders have a formidable economic campaign before them in order to aspire to make Hindustani national or eliminate English as foreign language.

On the political plane, what is the grievance of Hindustani against English? There are now rich and poor classes in India, and not Tamil, Telugu or Hindustani communities. They hold that English is responsible for this rule of the minority of rich classes in India at the present time.

But what are the facts? India finds English in a position to reconcile the class and communal conflicts and any other cross-section of classes and communities. On the other hand, Hindustani is being misunderstood as the *lingua franca* which purposely covers the main economic problems behind the language curtain.

In a Free India, unless all classes emphasise economy in preference to languages and communities, they would be misunderstood as creators of rich classes beyond any shadow of doubt. Therefore, the English language is there to remove all misunderstandings of languages, cultures and religions in India.

Moreover, it has introduced social reforms in India, lifting the citizen as if by a modern helicopter plane out of the woods of medieval culture and communities. There are also civil laws for all Hindus, Muslims and Christians, and any Indian can live in a secular state without being related to India that is Bharath.

This freedom of thought, besides the freedom of speech; is of far-reaching

significance to the progress of the individual from a nationalist into a democrat.

On the other hand, Hindustani has no freedom of thought but aspires to become national. It is not willing to accept any script other than Devanagari. Some of the Hindustani enthusiasts go even to the point of asking languages in South India to accept Devanagari script for their languages.

The British Conservatives, whose mother-tongue is English would not consider it an 'unfriendly act', should Hindustani takes to the English script. On the other hand, the Union Government would not consider it a violation of the 'patent rights', when Hindustani also happens to be written in scripts of India other than Devanagari.

It looks as though there seems to be no reason or rhyme, when the majority rule embarks on legislation on cultural problems. At any rate, Hindustani is not being considered now seriously by the common men and women of India as the *lingua franca*, but it becomes the means for the States and the Union Government for self-assertion in political and economic issues at their own levels of the State Legislatures and the Lok Sabha.

Moreover, nationalism and national language have ceased to be the target and goal of the Indian citizens. Now education is necessary for the growth of free enterprise or socialist orientation, and more social links need to be forged by India with the outside world. Therefore, the English language is not only desirable, but also essential.

India is still a member of the British Commonwealth, although not owing allegiance to the British crown. What can this Commonwealth link be, except the English language which bind India to other different nations in the world?

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Agents for South India :—

THE CHRISTIAN LITERATURE SOCIETY, PARK TOWN, MADRAS-3

THE LANGUAGE ISSUE

BY

R. SREENIVASA IYENGAR, B.A., L.T., Principal, Srinivasa Tutorial, Coimbatore.

The directors of the all-India policy for secondary education have been reiterating that students of secondary schools must study three languages, the regional language or the mother-tongue, Hindi the national language, and English the international language. The mother-tongue will be studied from the first class of the elementary school to the topmost class of the collegiate course. Recently, the position of Hindi as national language is being questioned; and it is said to be more foreign in non-Hindi areas than English which is claimed to be a national language. Political discussions have their own repercussions on problems of education. Moreover, as Prime Minister Nehru stated at the meeting of the All-India Congress Committee, Hindi is evolving; and the Hindi which is now being made is practically a new language, a very difficult language, an artificial thing: It is not wise, therefore, to make the study of Hindi compulsory throughout the entire secondary course. Rajaji, when he was Chief Minister in 1937, introduced the language in the first three Forms. This was a wise step. Hence the study of Hindi in Standards 5-7 or 5-8 should be considered quite enough; and further study of Hindi in the secondary stage may be left optional. In the higher standards of secondary schools, two languages should be studied on a compulsory basis, namely the mother-tongue and English, for examination purposes. The Prime Minister concedes that Hindi could be learnt, after entering service, and that passing an examination in Hindi need not be insisted upon as a condition precedent to entering Government service. In our educational institutions, we need not be stiff about students passing Hindi at the higher secondary stage; for all students may not have the knack of learning three languages. Allowance must be made for

students who do not possess the capacity to learn three languages.

The second Language Convention recently held and presided by Mr. K. Santhanam recommends the medium of English at the University stage, till 1980. The University Grants Commission has recommended that there should be no haste in the change-over from English to the regional language. But the Madras Government's language policy is that the medium at the University level should be the regional language. The Madras Education Minister stresses, the fact that it is the medium of the regional language that will create a favourable climate for the easy acquisition of knowledge and that students welcome the adoption of the Tamil medium. The doctrine of "softness" in education may be justified, to a certain extent, as far as the education of children is concerned: but it can have no place in the sphere of higher education, where hard, intellectual work is needed and should be promoted, in the interests of students themselves. The principle, "It is intense effort which educates", has to be commended to University students. Dr. K. L. Shrimali, the present Union Education Minister, made a significant statement, that a policy of mass higher education is neither feasible nor desirable, and that higher education, by its very nature, should be imported to those who would benefit by it. University education, if it is to give to the country talented men in the fields of higher research, administration and social services, should be open to those who could attain mastery of the international language, namely, English, requisite for the proper study of their special subjects in which they would like to attain high proficiency. Collegiate education cannot be lowered to the standard of the intellectual imbeciles who cannot "swim in the

main intellectual current of the world." Mr. Chintamani Deshmuk put the crux of the problem: "Our primary concern should be, not with the means of communication, but with the substance communicated." Hence English should be retained as the medium of instruction in the three-year degree courses.

A committee was appointed in 1954 under the chairmanship of Pandit Kunzru to recommend ways and means of securing adequate proficiency in English. The committee's report was accepted by the University Grants Commission. The Kunzru Committee indicated that the methods of teaching English at the schools should be carefully examined for laying a proper foundation at the secondary school stage, so that students going up to the University can have an adequate knowledge of English. Hence a special committee on the teaching of English was constituted.

The Special English Committee start with the premises that the Universities should realise the standards in English that secondary schools could achieve, and thus presume that the Universities should not expect the standard considered necessary by them. Again, schools should realise, according to this Committee, that certain standards are considered by the Universities as desirable, and not the minimum essential standards. The Committee should have tried to lay down the exact standard which should be reached by students proceeding to the University. Their recommendations bear a close resemblance to the principles underlying the syllabuses adopted recently in Madras State. Both aim at equipping students with an active vocabulary of about 2000 or 2500 words selected on the basis of frequency and utility, and a knowledge of the essential structures of English which will enable students to read with reasonable speed and ease English books of general interest written in a simplified form and books in which they are interested. The students should be able to express their thoughts and ideas

on topics of general interest in simple English.

The restricted vocabulary scheme is fundamentally opposed to the genius of the English language, where the same word has different meanings and words convey different shades of meaning in different contexts. Drill in sentence-structures is necessary up to a certain point only. To ride to death these two principles will not help to improve the standard, after four years of study. These principles may have pertinence for the first four years in the learning of English; but they will act as handicaps in the further needed mastery of the language requisite for the University courses of study. The Department and the University should define the standard to be reached in the last year of the higher secondary stage; and the Department of Education may well leave the content and methods of teaching to individual teachers handling English in the last three years of higher secondary schools. The principle of teaching grammar through detailed texts alone should be abandoned. Neither grammar is properly learnt, nor is the lesson-content found interesting. I may be considered as antiquated, with little capacity and willingness to understand the new "scientific" (?) methods; but hundreds of teachers have concurred with my views stated above.

The mode of examination should also change. The S.S.L.C. model that obtained some eight years ago for the S.S.L.C. may well be restored. During the last three years of secondary school stage, students should be expected to give the meanings of passages in verse and prose, and the explanations of passages with contexts. Till two years ago, students had to answer one essay question in the detailed text and in each of the two non-detailed texts. Now, during the last two years, nine essay-questions are set in the three texts; and students have to answer only one-essay question. Students may well dispense with the study of two prescribed texts for answering essay-questions, if they had studied one of the three texts, detailed and

non-detailed. The prescription of three books, one for detailed study and two for non-detailed study, becomes a farce. Similar comments may be made with regard to paragraph-questions and other questions of the quiz-type. There can be thus no improvement in the standard of English in secondary schools. The lower

the standard of examination and valuation, the greater will be the deterioration in the intellectual attainments of students. Teachers' Conferences should appoint special committees for considering these issues and submit to the All-India Council of Secondary Education their views. Madras, which is reputed for intellectual attainments, should give a lead.

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VISISHTADVAITA AND DVAITA

BY

M. B. NARASIMHA IYENGAR, M.Sc., Bangalore

A marked similarity is noticeable between the Mādhvas and the Śrīvaiṣṇavas. They have both accepted Nārāyaṇa as the Supreme Deity. This Nārāyaṇa is also known by the names of Brahman, Parabrahman, Viṣṇu etc. *Bhaktimārga* is the means of the attainment of God in both the schools. The *Vedas* and the *Fāṇicarātra āgama* are accepted as authorities. Yet in certain doctrinal theories there are differences, which I shall state here.

Mādhvas

1. Brahman is the efficient cause (i.e., *nimitta-kāraṇa*) of the universe. He is not the material cause (i.e., *upādāna kāraṇa*).

2. Individual souls are classified under three heads, namely, (1) *nitya* (eternally free), (2) *mokṣhayogya* (deserving of salvation), (3) *tamoyogya* (deserving of darkness). *Lakṣmī* is a *nitya-jīva*. She is called *Akshara*, as she has an imperishable body. There are no other *nityas*. Those souls that are born in the world as men and have the ability to practise *bhaktimārga* for the attainment of God, are *mokṣhayogya*. The souls that are born in the world as beasts and birds etc. and that have not the ability to practice *bhaktimārga* are *tamoyogya*.

3. *Prapatti-mārga* is not recognised as a path for the attainment of God.

4. Indra and the other gods have a permanent existence. They are created at the time of creation and are absorbed at the time of dissolution. Hence they need not perform any religious acts for the retention of their powers.

Śrīvaiṣṇavas

1. Brahman is both the material cause and the efficient cause of the universe.

2. Individual souls are classed under three heads, namely, (1) *Nityas* the eternally free, (2) *Paddhas* the bound and (3) *Muktas* (the saved.)

1. *Nityas* are those who never tasted *samsāra*. They are *Sanaka*, *Sanandana*, *Sanatkumāra*, *Sanatsujāta*, *Garuḍa*, *Ananta* etc.

(2) *Baddhas* are those who are in the bondage of *samsāra*.

(3) *Muktas* are those who are released from the bondage of *samsāra*. In this system, *Lakṣmī* occupies a peculiar place. She is regarded as a *jīva*. She is always associated with her Consort, Nārāyaṇa. She takes the part of a mediatrix between her Consort and the erring souls. She pleads for their cause before her Consort. At the same time, she tries to put the erring souls in the right path.

3. *Prapatti-mārga* is recognised as a path for the attainment of God.

4. Indra and other gods have no permanent existence. They have to resort to the performance of the acts mentioned in *Madhuvīdyā* etc. for the preservation of their powers. A human being may oust Indra from his power by performing one hundred *aśwamedha* sacrifices. The *devas* have to guard themselves against dangers of this sort.

Mādhwās

5. The individual souls after their separation from the corporeal bodies retain their individuality. These souls have a subtle body, which is of the same form and size as the gross body that they had while living.

6. *Dhyāna* is resorted to for the purpose of acquiring the *aparoksha-jñāna* (direct knowledge) of the Lord.

7. In *moksha* the souls are classified under different heads, depending upon the grade of bliss (i.e. *ānanda*) that they enjoy there.

8. The Mādhwās have accepted the *Rāja-bhṛitya-nyaya*, i.e. the maxim of King and his servants, while describing the relationship of the world with the Lord. The King is separate and distinct from his servants; yet he rules over them. This is the meaning of *dvaita* (i.e. duality)

9. The Mādhwas are called *Ekāyanas*. The world is subservient to and dependent on Nārāyaṇa only and not Lakshmi.

Śrīvaishṇavas

5. The individual souls after their separation from their bodies do not retain their individuality. All souls are equal in the eyes of God. Of course, they have a subtle body, but that body is not of the same form and size as the gross body, that they had while living.

6. *Dhyāna* is resorted to for the purpose of acquiring the *darsana-samānākāra* (a vision equal to direct perception) of the Lord.

7. In *mkosha* the souls are all equal to one another. They experience the same grade of bliss (i.e. *ānanda*)

8. The Śrīvaishṇavas accepted the *Śarīra-sarīrī-nyāya* (i.e. the maxim of the body and the soul). The world is inseparably associated with the Lord like the soul with the body. This maxim is interpreted in three ways.

1. Nārāyaṇa is the controller and the world is the controlled.

2. Nārāyaṇa is the supporter and the Lord is the supported.

3. The world is subservient to Nārāyaṇa.

9. The Śrīvaishṇavas are called *Mithu-nāyanas*. According to them, the world is subservient to and dependent on Nārāyaṇa who is inseparably associated with Lakshmi.

These are the main points of doctrinal differences between these two schools. There are many points of difference in their rules of conduct. They have not been dealt with here.

Our Educational Diary

By

‘PEPYS’

10—3—58. Addressing the first meeting of the All India Council of Elementary Education, Dr. Shrimali said that because of paucity of funds, the goal of free and compulsory education for age-groups between 6 to 14 had to be reduced to age-groups between 6 to 11, and even this could be reached only by the end of the Third Plan.

12—3—58. Speaking in the Assembly (Madras), the Education Minister emphasised the need for giving increased salaries to teachers and called for suggestions to achieve that purpose. He said that Government School teachers had to be paid more than the private school teachers, because the former were liable to be transferred from one place to another.

x x x

The D.P.I., Madras, announced at the Madura Division Basic Education Conference, held at Pasumalai, that in the course of the next twenty months, free midday meals would be introduced in all schools in the State. Three papers were read at the Conference, viz., “Craft work in Basic Schools”, “Midday Meals Scheme” and “Post-Basic education and administration”. He was sure that the success of the Basic education scheme depended largely on the free mid-day meal scheme. As regards crafts, it was suggested that they should be selected in accordance with the local needs of the people and that the cloth produced in the school must be purchased by the Government. It was also urged that the number of working days in Post-Basic Schools should be 240 days and that the daily duration should be eight hours, three for craft, four for study and and one for physical exercise. Mr. Isaak Albert, D.E.O., pleaded that there should be separate training schools for boys and girls and that in selecting the craft the

aptitude of the parents had also to be taken into consideration.

3—4—58. Speaking at Karaikudi, Sri Kamaraj said that it was the intention of the State Government to provide free education to all children in the State up to the X Standard.

7—4—58. A public meeting was held at the Triplicane Beach, Madras city, under the auspices of the Tamil Nad Elementary School Teachers’ Federation. The chairman, V. Ramuni (Secretary of the Federation), put in a vigorous plea for fixing the minimum salary at Rs. 100/- a month and for doing away with all differences in the pay of the several categories of teachers.

8—4—58. The Education Minister announced that the Government has decided to extend the pension scheme to all teachers employed in High Schools, including Oriental, Anglo-Indian and Special Schools.

x x x

Speaking in the Assembly, the Minister said that it was his ambition to establish elementary schools in such a way that no child would have to walk more than a mile to study upto the fifth class without interruption. The next stage of education would be to induce the students to remain in the school till the VIII Standard. The next stage was to establish high schools at distances not exceeding five miles. As far as elementary education was concerned, it had to be Basic. It was the intention of the Government to convert about 1000 to 1500 schools into Basic Schools, where education would be based on craft. He said the teacher-pupil ratio should be 1:36 and that there should be no retrenchment of teachers. He complained that the low standards in High Schools was due to the paucity of graduate trained teachers. In fact the Training Colleges

did not receive a sufficient number of applications from service graduates. As regards English, he was emphatic that the standard of English should not be allowed to deteriorate. Arrangements were made, he said, with the help of experts, to maintain the standard of study in the English language.

[I wish the Education Minister had put in a plea for the *improvement* of the standards in English, instead of being content to maintain the *present* standard, which is bad enough].

x x x

In a note circulated to the members of the Legislature, the Education Minister states that there is no longer any controversy or difference of opinion as to the need for changing over to the regional language as the medium of instruction in Colleges.

[Rather, the State Government is not willing to recognize any such controversy !].

The same note says that arrangements are being made to enable College teachers to give lectures in Tamil by preparation of text books and model lectures in Tamil. The note disclosed that the State spent 20% of its revenues on education. It was proposed to open more multi-purpose schools, increase the number of school-hours and revise the syllabi to improve the quality of education.

The Education Minister said that he had addressed the Centre on the question of extending educational concessions to all classes irrespective of caste and that a decision would be taken in this respect, which would be applicable to all the States.

10—4—58. Speaking in Poona, the Education Minister (Burma), U Htoon Tin, said that it was proposed to teach English in schools and vernacularise the medium

of instruction in Universities. Advanced English would be made an optional subject in High Schools and Inter classes. The vernacularisation would extend to all branches of learning. English, as an important international language, would be retained as a compulsory subject. Methods of teaching would, however, undergo a change, he said. English would be a compulsory subject in B.A., or B.Sc. classes. Honours students would have to take advanced English as optionals. State scholars would be chosen only from Honours students.

18—4—58. The Prime Minister called for a rapid spread of elementary and primary education in the country, and suggested that, in view of the country's resources, buildings should not be considered as essential for starting village schools. The money thus saved could be utilised to improve the teachers' salary and to purchase equipment. The nucleus of such a school would be a small structure where class-room equipments and books could be kept. The classes could be held around this structure.

[The suggestion could well be adopted in the case of higher education as well, reserving buildings to house laboratories and libraries.]

He stressed the need for Colleges to put up a clubhouse where students could read, rest and recreate out of school hours.

23—4—58. Speaking in the Rajya Sabha, Dr. K. L. Shrimali said that the Union Government proposed to award annually 200 merit scholarships. This, however, was only a beginning. He said that higher education would have to be restricted to those likely to be benefited by it.

EDITORIAL

Why Exclude ?

The decision of the Government to extend the pension scheme to high school and other teachers excluded from it when it was started in 1955, though belated, is to be welcomed. But it is a matter of regret that the extension is made applicable only to teachers who retire after 1-4-58. Those who retired during the three years, 55-58, lose the benefit of the scheme for no fault of their own. They may blame it on their fate, but they certainly have a justifiable grievance. Those who retired before 1955 miss the pension because it was introduced later than their retirement. But it is tantalising that an omission which was made good should still exclude the unfortunates who retired during the three fateful years.

It might have been considered unreasonable to protest against this exclusion, if the financial implications thereof were considerable. As a matter of fact, the sum involved is a mere bagatelle, compared not merely with the colossal plan figures, but also with the very modest budget of the State Government and the still more modest outlay on education. Even when compared with the allotment for pensions, it is inconsiderable. In the circumstances, a little of magnanimity on the part of the Government will earn for them the heartfelt gratitude of a number of public servants who have deserved well of the State. Be it remembered that they toiled faithfully and diligently for decades in spite of insufficient emoluments in a period of rising prices. In the race for higher wages, they were left far behind. The economic and social revolution brought about by this period of inflation has considerably lowered their economic status, and thereby their none too high social status as well.

The extension of the pension scheme to these, we are sure, will hardly affect the finances of the Government. Nor, we are afraid, will it solve the problems of the

pensioners themselves. But it will be an unmistakable sign to all that the Government have at last woken up to the need to raise the conditions of teachers and are determined to do everything possible to achieve this quickly and smoothly. And it will hearten and encourage toilers still in harness and hoping against hope for a comfortable old age.

Freedom in Education :

The opinion expressed by the Supreme Court about the Kerala Education Bill, which had been referred to it under article 143 (1) of the Constitution by the President of India is of much more than local and topical interest. The Supreme Court declared that, except for Clause 3 (5) ordaining the establishment of new schools or the opening of new classes in already existing schools to be subject to the provisions of the Bill, the clauses referred to by the President were not violative of the Constitution. The offending Clause was held to be violative of minority rights under Article 30 (1) of the Constitution, as it subjected educational institutions run by minorities to the powers of the Government to take over their management or to acquire them or to direct them not to charge fees for primary classes. Anglo-Indian schools are further saved by Article 377 of the Constitution.

The other Clauses referred to the Court are 8 (3) relating to recovery of amounts due from managers of aided schools, 9-13 prescribing qualifications and regulating conditions of service of teachers, 15 empowering the Government to take over any category of aided schools for standardising education or raising the literacy level and 33 restraining courts from granting injunctions in respect of proceeding under the Bill. All these were held *intra vires* of the Constitution, as the Bill had the specific objective of providing for the better organisation and development of

educational institutions in the State, and discretionary powers vested in the Government could not be necessarily assumed to be discriminatory. The Courts always had the power to strike down any discriminatory exercise of the powers vested in the Government by the Bill, without declaring the Bill itself illegal.

To those cherishing the liberal tradition of freedom of thought and action, the opinion expressed by the Supreme Court may cause a certain measure of disappointment. It is clear that, in spite of every desire to uphold individual freedom, the modern State is a veritable leviathan, and whatever liberty is allowed under the law is extremely tenuous. The goodwill and good sense of the executive rather than legalism must come to the aid of the cause of freedom in education.

Moreover, the right to administer is not the right to maladminister, and Clauses 9-13 of the Bill are "designed to give protection and security to ill-paid teachers

who are engaged in rendering service to the nation." Whatever may be the inconveniences to which these Clauses may subject managements, there should be no further complaint against them, if they are administered solely with a view to give a better deal to the teachers.

It is a pity however that Clause 26 was not among the provisions of the Bill referred to the Supreme Court. As it makes it obligatory on the part of parents to send their children to Government or recognised schools, the supposed right to conduct schools irrespective of Government aid or recognition becomes illusory. The threat to freedom is all the greater because this Clause merely lays down what is even now the position under existing codes throughout the country. Everywhere difficulties arise when schools are started admitting pupils on principles different from those desired by the Government or seeking to teach subjects other than those in favour.

Letter to Editor

PENSION FOR TEACHERS IN SECONDARY SCHOOLS.

Sir,

The Government decided to give pension to all Elementary School teachers and only to a certain category of teachers employed in Secondary Schools from 1-4-55. The excluded class of teachers in Secondary Schools represented that they should also be given this benefit. It took the Government 3 years to see the justice of this representation. On 8-4-58, the Minister for Education announced in the Legislative Assembly that all categories of teachers employed in all types of schools would be given pension, but the scheme was to be given effect to only from 1-4-58.

This means that a section of teachers (L.T's and senior Pandits) excluded from

the pension scheme on 1-4-55, are shut out permanently from the pension benefit. These teachers who have retired after 1-4-55 and before 1-4-58 have been expecting every day that they would get pension. They are now disappointed and depressed. They have to represent their case now for favourable consideration. What must automatically come to them has not come to them, because the pension scheme has not been given effect to from one date, but piecemeal from one date (1-4-55) for one section of teachers, and for another section from another date (1-4-58).

Why should the Government exclude L.T's and senior Pandits who have retired after 1-4-55 (the pension scheme date) and before 1-4-58 from the scheme?

They should be impartial, and having decided to give pension to all types of teachers, give effect to the scheme from 1—4—55 (the original date of the scheme), so that all types of teachers who retired after 1—4—55 get the pension benefit.

I request District Guilds, the S.I.T.U., the Provincial Conference, the teachers' representatives in the Legislative Council and other teachers' friends to take up this matter with the Education Minister and

get early favourable orders passed in this respect.

Above all, I trust the Education Minister himself will see the reasonableness of this representation and take away the dual application of date in giving effect to this scheme and order that the scheme be given effect to from 1—4—55 to all types of teachers.

An L.T. Who retired 1956.

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